

THE LIBERATOR  
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ANTI-SLAVERY OFFICE, 21 CORNHILL.  
ROBERT F. WALLACE, General Agent.

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All communications to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (post paid), to the General Agent.

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The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized to receive subscriptions for THE LIBERATOR.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the contents of the paper, viz: FRANKLIN JACKSON, EDWARD GIBNEY, SAMUEL PHILLIPS, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

VOL. XXIX. NO. 33.

BOSTON, FRIDAY, AUGUST 19, 1859.

WHOLE NUMBER, 1605.

REFUGE OF OPPRESSION.

From the N. Y. Journal of Commerce.

The following straight-forward and unpretending report of the recovery of some fugitives, is available to the public, and is a most interesting and valuable contribution to the knowledge of the fugitive slave. Mr. Frost, in writing the letter appended below, seems to have been mainly actuated by a desire to escape from blame those who had been wrongfully charged with the recovery of fugitives; but incidentally, he has rendered a greater service to the cause of Abolition by exposing the hypocrisies and injustice.

THE LATE RECOVERY OF SLAVES IN CHICAGO—STATEMENT OF HIS OWNERS.

St. Louis, August 3, 1859.

Dear Sir:—I observe from the Chicago papers that considerable excitement has existed in your city, in consequence of my having secretly brought thence my three negro men—fugitives from service and labor.

I regret exceedingly to see the noble sentiment of philanthropy expended upon unworthy objects, and to see that it becomes the moving cause of injustice and persecution to innocent parties, be they black or white. For these reasons I propose to give the character of the individuals who have called forth this burst of sympathy, as well as the means by which they were brought home, trusting that when the facts are known, the reasonable people of Chicago will see that justice is done to their fellow-citizens.

Some years since, Governor Scott, (now in Chicago), and recently a witness in certain proceedings, together with his brother, Henry Scott, and his nephew, Washington Anderson, ran away from their father-in-law, the late Major Richard Graham, and all went to Chicago. Governor, from his boyhood up, was notorious throughout the neighborhood as a gambler and thief. He left behind him when he ran away, three wives—all now living here within a circuit of three miles; and he had a fourth if not more in your city. Henry, the brother of Governor, was convicted of larceny and fled from the civil authorities; he afterwards stole a horse, for which he has not been tried, and for which offense I held, when I found him, the requisition of the Governor of Missouri; and sometime during the last winter, he was tried for larceny in the State of Indiana, found guilty, and sent to the penitentiary. After about two weeks' sojourn, he broke out of jail, and fled to Chicago as an asylum, where he had doubtless lived by pilfering up to the time I brought him away. In every other respect, he was a good man. Washington, the son of Governor, was a good looking, intelligent, he did not succeed as well in the matrimonial line.

Washington was a lad, only sixteen years of age when he ran away, and up to that time had distinguished himself only as an expert pilferer of corn-cobs and bon-bons. As he grew older, he grew bolder, and aimed higher, until at length the inexorable civil authorities of Indiana seized him also, found him guilty of grand larceny, and sent him to the penitentiary, from which, with much trouble and expense, I obtained his release. The close friendship of the Governor, last spring, having voluntarily accompanied me home, he remained happy and contented with his relatives, without even a harsh word for past offenses, until some two months ago, when, having fully established himself in the confidence of his father, mother and owners, he again ran away to Chicago, enticed away with him his younger brother Jim, who was an exceedingly good boy, and the loss of whom nearly killed his mother. This last act of treachery on Washington's part was considered so outrageous even by the other negroes, that they were unanimous in the hope that he might be caught. Having now been thoroughly convinced that this family, whatever may be said of other negroes, were incapable of living honestly and decently in a free State, I determined to bring them home. I accordingly sent policemen from this city to their residence in Chicago, and in a few days they were brought back to me. I then repaired thither, believing that I could make them in person, they would willingly, if not gladly, accompany me home. I employed professional detectives to bring about an interview, instead of lawyers and the civil authorities to enforce the Fugitive Slave Law. The interview was had, and, as I expected, the three men, Henry, Washington and Jim, were perfectly willing to come home with me, told me of the hardships and troubles they had suffered, inquired after their friends and relatives at home, laughed and chatted merrily for half an hour, and then went to sleep. Within ten minutes after they had fallen asleep, I had them all bound, and then they had left home but had not been able to collect a single dollar for all the hard labor he had done for his friends, and proved the truth of the statement by turning his empty pockets inside out, exhibiting to his friends his shoes, and his garments in rags, (all of which, by the way, I had given him from my own wardrobe a short time prior to his leaving home,) covered with shame that, since he had been in Chicago, he had been forced to do due to the fact that he had never expected to do—i. e., beg from door to door to keep from starving. Henry had a similar tale to tell, except that, instead of getting a single dollar, he had received ten promises to pay for his labor, and looking upon me as his best friend, he immediately put into my hands to collect for him the promised notes, which were all he had received or could ever get for seventeen months of hard labor.

CLINTON, Feb. 14th, 1858.

Six months after date, I promise to pay to the order of Henry Scott ninety-two dollars, at Clinton; value received.

(Signed) HENRY D. WALKER.

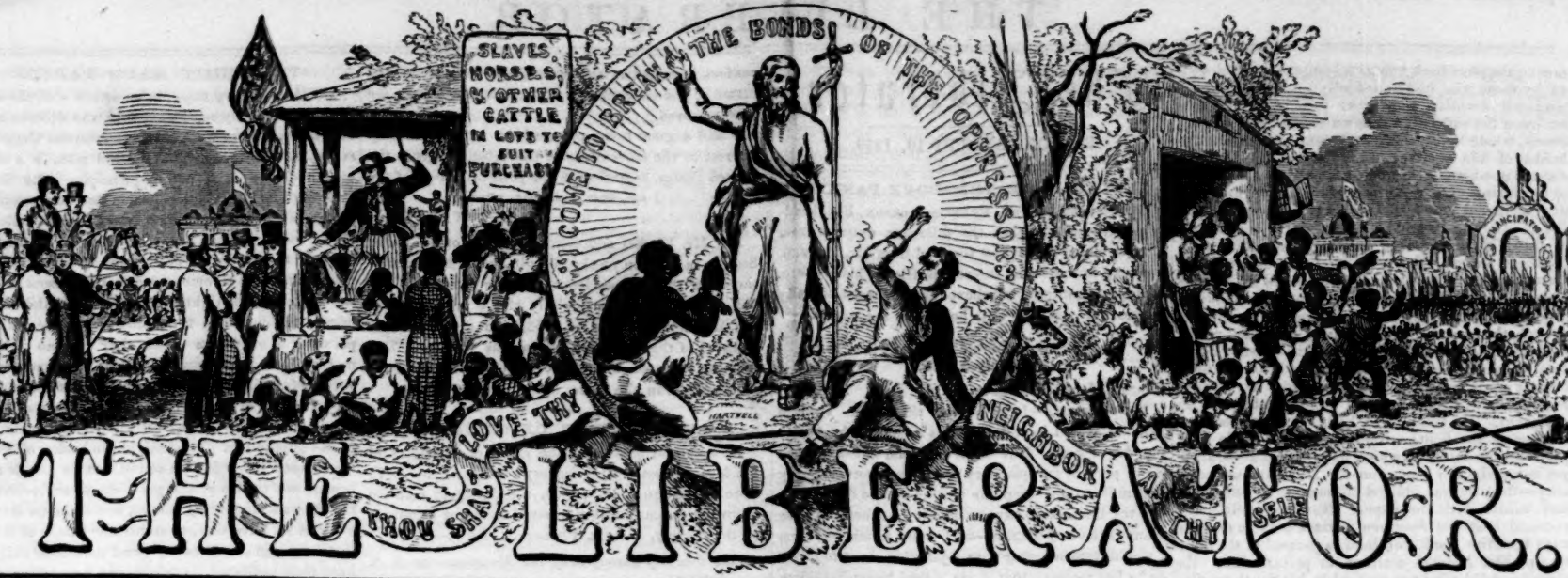
Also the following:—

CLINTON, Feb. 14th, 1858.

Due Henry Scott, on demand, three 50-100 dollars.

(Signed) HENRY D. WALKER.

I have promised Henry to collect the foregoing notes, and give him the money, and I presume that Mr. Walker's sympathy, if not his sense of justice, would induce him to remit to me the above amounts, which I faithfully promise shall be handed to Henry for his own use and benefit. If, not my sympathy for and duty to the poor negro will force me, how true disinterested it may be, to institute suit against him. I would not be at all disposed to prove Mr. Walker in this matter, were I not credibly informed that he is a wealthy farmer, who has always professed great sympathy for the negro race. Washington's circumstances were no better than those of Jim and Henry—his pockets empty, his clothes ragged, reputation buried in the Indiana Penitentiary—he was truly a miserable object. After the foregoing statement, you will not be at all surprised, Mr. Editor, that these boys should have exhibited, as they did, real pleasure in being taken up with a true friend in their master; one who had never laid, or caused to be laid, the weight of a hand upon them in anger, or even used a harsh expression to them.



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Correspondence of the New York Tribune.

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The tenor of the speech to be delivered must be very different from that usual at such assemblies elsewhere held, or the orator will find to his cost that the "permission of Mayor Filley" will not exempt him from the penalties of sec. 10, art. 1, of the statute concerning crimes and punishments. See Revised Statutes, p. 556.

But are not such celebrations very improper in this city? Can they possibly be productive of good? Will they not be entirely injurious? It is to be feared, indeed, that if such a meeting were held, it would be a fair supposition that the meeting is to be for blacks, or for blacks and whites.

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greater than she owes any other man, demand a recognition. If Horace Mann is permitted to sleep without the recognition of his services in some more public and emphatic form, it will be a burning disgrace to the Commonwealth, and will be proof conclusive as to the ingratitude of the Republic.

We are not blind to some of the unfortunate traits in the character of Horace Mann. No man ever had more acrimonious controversies, or more bitter hates. But he never wavered in his fidelity to Massachusetts, at a time when it cost something to be true. And his services to the State were of that positive and decided character whose results remain and will remain for ages, whether they are formally recognized or not. They will constantly obtrude themselves upon us, and crop out in the histories and eulogiums of future time, even if prejudice or neglect at the present time deny him what is his right. If we measure the services of these two men in the State and the nation, practically and soberly, we cannot hesitate to pronounce the higher prize. If men were not charmed by the fascinations of genius, and captured by tropes and metaphors, while patient and untiring labor is disregarded; if the blaze of oratory did not so blind men that they forget the value of other and more servicable labor; if, in tribute to genius, we were just, we did not forget what is due to philosophy and humanity and education, there would have been before this some fitting commemoration of the virtues of a son of Massachusetts, who now sleeps under the sod of another State. In one of Choate's orations, there is a tribute to Horace Mann, from which the friends of both or either might receive a suggestion, which would be profitable to their own reputations, and just to the reputation of the dead.—*Boston Atlas and Bee.*

#### CHOATE AND MANN.

Extract from a cogent and eloquent Sermon, from the text, "Speaking the truth in love," preached on Sunday morning, August 7th, by Rev. O. B. FROTHINGHAM, Pastor of the Third Unitarian Society in New York:

It is often a duty to speak the truth about people. One of the most solemn duties of life—a duty that we owe to ourselves, to society, and not less, I think, to the person, living or dead, who is spoken of; a duty which no false modesty, or fastidiousness, or fancied propriety, or any other consideration, can excuse. It is a duty so difficult and so delicate that what is called, in the foolish world, *charity*, makes a principle of not discharging it at all. Yet surely it is of the utmost importance that men should know who and what people are with whom they may be dealing—who and what people are with whom they are blindly serving. No Christian will let pretence or politeness, or a mistaken respect for persons, silence his mouth when unprincipled men are misleading their fellows to their hurt. I have no patience with those excessively amiable persons who make it a virtue never to speak ill of anybody. Are all men and women saints? Or if sinners, are they all equally so? I am fully conscious of the danger of speaking—the danger that one may deceive himself, may injure innocence, may encourage a censorious spirit. One walks here amid dangers all the way. The slanderer claims to speak nothing but the simple truth, and the blunderer claims to speak the truth of his brother man with reckless wickedness. The gossip professes to speak the simple truth when he undermines reputations for sport. The libeller protests that he utters only what is true when he spits his venom maliciously upon the objects of his personal dislike. The satirist falls back upon the assertion that he reports evident facts, when, possibly, contempt is lurking in every line he writes. It is never a duty to speak truth about men just because it is truth, and we happen to know it. It is never a duty to speak the truth about men when it is not likely to benefit in a much greater degree than it injures. If charity leads to the suppression of many truths, it always covers up a multitude. Still, charity does lead us to expose many. Charity imposes this duty—love bids us speak ill as well as good of our neighbors.

We will simply say, in conclusion, that if Mr. Mitchell has really gone to Europe, but to Africa for a cargo of slaves, as is most probably the case, he would have exhibited more of the chivalric gallantry of an Irish gentleman and a slave-trader, by boldly announcing the fact, and seeking to hide it, as if it were something to be ashamed of, and done in sneaking secrecy.—*New York Tribune.*

#### WENDELL PHILLIPS.

Wendell Phillips, who, from his super-eminent, transcendental stand-point, looks down with blighting scorn or melting pity upon the lower strata of Anti-Slavery men, who in their blindness think that the best thing they can do is to co-operate with the Republican party for the overthrow of the slave power, thus alludes to the *Era* in a recent letter:

"Shall we say Slavery is a sin, and quote Channing on the dignity of human nature? The hearer will say, 'True, but the *Tribune* or the *Era* will allow that, and yet show us a royal road to duty, with no thorns in it, and no sacrifices to make.'

It is not enough that the *Era* and the Republicans oppose Slavery on every ground of justice, morality, religion, or policy. It is not enough that Mr. Phillips could suggest. It is not enough that we combat Slavery, on slave soil, while he keeps at the safe distance of five hundred miles from the hated South. Our sin is, that we differ from Mr. Phillips. He has written a book, and he will stand by it. He has demonstrated that the Constitution is a pro-slavery instrument, 'a covenant with death, and a league with hell,' and hence all who vote under it, or hold office under it, enter into this covenant.

We may remark, by the way, that this book of Mr. Phillips is the only one in the whole range of some qualities that are characteristic of many ranks of patriot, sage and Christian. Of him the truth must not be spoken, for the truth would not be flattering, and him men dared only flatter! But why should truth be buried in the grave? What title has death to cast the veil of oblivion over human follies, and change the virtues and vices of the world into a blank? What title has death to hoodwink our sense of justice, and to lay the finger of silence upon righteous lips? What title has death to canonize sin? The dead are our rulers—nay, they are our idols. A few years pass, and they are taken up into the bright skies of our imagination, to be regarded as demigods, or to be execrated as villains and demigods. We take them as examples, we appeal to them as guides, we make them the measure of our existence; surely, then, we ought to know the truth about them ere it is too late. It is a serious thing to confuse the standard of virtue, and to regard the veneration of the world. It is a serious thing to let a bad man pass on to immortal fame, and a good man perhaps pass on to immortal infamy—and all because their death-knell has struck. It would be hard to say which has done the most mischief in the world, injustice to the living or mismanagement of the dead. Let us have the truth now at hand. The dead cannot be harmed by it, nor grieved by it. Nay, they must wish to be spoken freely for the instruction and benefit of their fellow-men. It is simple justice that calls for it. The highest love demands it—Christian charity is here the revealer, inspirer and guide; Christian charity that will not speak evil falsely, nor yet will falsely speak well of any.

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ments, the pinchbeck 'patriot' found himself deserted by those who had so ardently loved him for his supposed devotion to a great principle. His subscription list suddenly fell down to zero, and he went South, where he became a zealous and consistent upholder of the peculiar institution. His *Southern Citizen* out-herded Herod, in its virulent advocacy of the revival of the African Slave Trade, and kindred abominations. Disunion was boldly urged upon the South, and Northern laborers were represented as being more degraded and more miserable than Southern slaves. The more moderate and sensible statements of the South were stigmatized by him as fables and knaves, traitors to their country, and allies of Abolitionists. Mitchell has lived to see his pet project, the revival of the African Slave Trade, which he believed he was the first journalist to openly advocate, become a power in the South; before he dies, he may see it legalized. But renegades are always regarded with suspicion; and John Mitchell was no exception. He received so little consideration and support at the South—from those who, while they professed the doctrines which he held and advocated, yet despised their champion for his infamous recency—that he was obliged to come to Washington last winter with his paper. Now we see it is announced that the *Southern Citizen* is merged with the *New York Day Book*, a journal of the same stamp. Mr. Mitchell retiring to private life. He threatened if he did not succeed in his Southern disunion project, that he would come North, and co-operate with Mr. Lloyd Garrison to dissolve the Union. But we very much doubt if he dared to do this, after being so thoroughly squelched at the South. Rather let us hope that, having perverted his powers, and falsified the glorious promise of his youth, he may spend the remainder of his days in some pursuit where his influence will be less pernicious to public morals, than the profession of journalism.—*New York Dispatch.*

#### JOHN MITCHELL.

The great Mitchell mystery is at last cleared up, or rather it is deepened and darkened. Mr. Mitchell has certainly sold out his journal, in order to leave the country; but as he himself says in his explanatory letter to Mr. L. W. Spratt of Charleston—the philosopher of the new African slave-trade—it is 'a story which cannot at present be fully accounted for.' Meanwhile it is a satisfaction to know, and all the doubt in which we are plunged by this ambiguous statement, that the family of Mr. Mitchell will still live in the United States. 'The individual disappears, the race survives.'

In parting from his friend Spratt, Mr. Mitchell naturally indulges an emotion, and asks pardon for any offences he may have committed. He may have been somewhat peremptory and harsh in dealing with Southern opponents, but he is every day more satisfied that he was right in the main. But as for the precise line of American policy which he has pursued, he desires the world to understand that it has been prompted and governed by Spratt more than by any other personal influence—a revelation which throws a heavy responsibility on Spratt's shoulders. At the same time, he does not wish to deny that he has met, even from opponents at the South, with consideration, respect and forbearance. For the North he cares not. Apparently no community in which free white men form the greater proportion of the population, can have any interest for the Mitchellian mind. But we must be allowed a single quotation:

'Well, then, my dear Spratt, I vanish from Southern and Northern politics. The dread Scott decision must take care of itself for the time. Spratt has put me and every sort of philanthropy, and the spirit of the age, and, in short, all forms of blatherism, will have one enemy the less. I leave at an exciting moment, and could have given you a good long preaching-battle at Charleston. Indeed, I feel in some degree as if I were quitting an important post—more important, perhaps, in my own eyes than in those of others. Nevertheless, in quitting it just at this moment, and for that story, I feel that I have done readers of your paper will not only hold me excused, but will pray for me.'

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## The Liberator.

BOSTON, AUGUST 19, 1859.

#### LETTER FROM THEODORE PARKER.

My esteemed friend, FRANCIS JACKSON, Esq., kindly permits us to publish the following extracts from a letter which he has just received from Mr. PARKER, knowing how wide an interest is felt in his welfare. It is most gratifying to believe that his health is really improving. May his days be long in the world!

MONTREUX, Canton Vaud, Switzerland, July 2, 1859.

FRANCIS JACKSON, Esq.:

DEAR FRIEND!—It is a long time since I wrote you, although I have sent letters to many others since the 3d of June. The truth is, I am indebted to so many persons for epistolary and other favors, that my gratitude would keep me writing all the time to repay the kindness I have received; but there must be a limit even to gratitude—so I write much less than I would, remembering your injunction, 'not to overdo.' Let me say, that I am a deal better here than ever before since leaving Boston; and, bating the ill-condition of the voice, and a certain ugly cough, I am better than last year at this time. Besides, the cough itself abated greatly after I came here, but I caught cold in a steamboat, and the tormentor came back, but is now quietly going off again. The weather here has been very fine, like our beautiful July weather; thermometer 82 to 84 in the shade, and dropping down to 72 to 80 at night. It has been raining for three or four days, and the mercury stands at 60. It went down to 58 on our passage here from the West Indies, when near the Azores; that is the lowest I have seen it since we entered the Gulf Stream, Feb. 10th!

We are well situated here—a fine house, beautiful situation, and excellent companions. Mr. Lyman, the Hunts, and the Aphorps, are at the same house. I meant to write Mr. Garrison a letter, and on the first of August, but could not quite bring it to pass. Give him my heartiest regards, and his family also.

How like the 'Evil One' the American Government does act! The Slave trade with Africa carried on publicly, and with the connivance of the Federal Authorities—no man punished for the most open violation of the law, which was meant to prohibit that foulest of wrongs; the Supreme Court protecting and treating the Slave trade as a matter of course, and kidnapping in Pennsylvania, Ohio, every where seizing innocent men, and branding them off to slavery; Circuit Courts putting noble men in jail, for the most common acts of natural charity and instinctive justice; and that too by the verdict of Northern juries; Governors, like Chase of Ohio, allowing the kidnappers full swing in their own Northern States; Legislatures, like those of New York, Massachusetts and New Hampshire, refusing to pass a Liberty Law, which shall prevent the worst crimes against Humanity; the Republican Party crouching down and sneaking off from its most obvious duty and plainest interest—what a sight is it!

America has no influence in European politics at present. Thoughtful men, friends of the human race, who seek to advance the progress of mankind, look at our diplomatic officers abroad, men like Dallas at London, Mason at Paris, Daniel at Turin, and J. G. Jones at Vienna, and ask, 'Is that the fruit of the American tree?' For answer, they look at the tree itself—Democracy that bears four million slaves, and scatters the seeds of bondage into every Territory and every State! They look at the American Church, and find no leading sect that dares oppose the most monstrous evil in the world! What can an enlightened man hope from a people who tolerate such things? If he is a stranger, his fears overpower his hopes. You and I are Americans—democrats, too, in the deepest depths of our nature—and we may see through all this wickedness, and foretell a virtuous manhood for this youth prematurely debauched, who now disgraces the Continent; but a European philosopher or statesman cannot judge us in that way. So at this day, I think, our example only adds the tyrant. Of course, men like Caleb Cushing and his gang of atheistic hypocrites rejoice in all this, as preparing for the ruin of the democratic institutions which they hate.

God bless you and yours! Faithfully,

THEODORE PARKER.

#### FIRST OF AUGUST IN LONDON.

The twenty-fifth anniversary of the abolition of West India slavery was celebrated on the first of August by a public meeting at the Music Hall, Store Street, Bedford Square, London, over which Lord Brougham presided. The attendance was large, and the proceedings of an enthusiastic character. In the course of his speech, Lord Brougham made the following reference to this country:—

'I grieve to say, that our brethren, our kinsfolk in America, furnish another exception to our example; but that I would speak tenderly, from recollecting that America has acted admirably in many respects, and even abolished the slave trade a year before we ourselves did it. Even in Georgia, which is as devoted to the institution, as they are pleased to call it, as any of the Southern States, it was our fault, and not theirs, that they have not done so. They protested against it, but we defeated them, and it is our fault that that institution prevails in those States. But it is pleasing to reflect that our reasoning, and the reasoning of our public men, as well as of our diplomatic agents, may probably succeed there, and in Spain also, so that we shall see the end of the abuse, and Slavery will be no more.'

The charity of the noble Lord is misplaced. The Southern States never protested against slavery as such, but in Virginia, as a slave-breeding State, there was an early opposition manifested to the continuance of the foreign slave trade. If England could not make her American Colonies submit to a three-penny tax on tea, it was not in her power to make them swallow slavery, unless they had an appetite for it.

The meeting was also addressed by Gov. Hincks of Barbados, George Thompson, Esq., of London, Hon. Amasa Walker, of Massachusetts, and others, whose speeches were warmly applauded. Mr. Walker sends us the following brief account of it:—

LONDON, Aug. 1, 1859.

DEAR GARRISON: I have just returned from a meeting of the friends of Emancipation, in commemoration of the great event which took place a quarter of a century ago this day. Lord Brougham presided. The room was filled by an interested audience, many speeches were made, and the whole affair passed off quite pleasantly.

You will have a full account of the meeting, no doubt, and I write this only to notice two facts, which I thought you might like to hear from me. First, that our friend George Thompson made a speech, which for eloquence and power was quite equal to any performance I ever heard him make, in his palmiest days. He spoke, perhaps, forty-five minutes. I do not know as he could now speak for three or four hours, as he used to do, but I was quite astonished to find that, after all he has suffered, he was able to make so brilliant an effort. I think all his friends will be very much gratified to learn this, and I am sure we may confidently expect that he will do great service for humanity in the future, as in the past.

The other fact that impressed me was the great amount of information communicated by Gov. Hincks, of Barbados, and other gentlemen acquainted with the West Indies, in regard to the favorable working of emancipation. The evidence was overwhelming that the great experiment is a success. I had, I must

confess, been led to entertain great fears as to the future of the emancipated slaves, but those fears are now removed.

I find a great many persons here who feel a deep interest in the movements of the Abolitionists in the United States, as well as in the political events of the day. I am, ever and truly, yours,

AMASA WALKER.

Mr. Walker addressed a meeting of the Ballot Society in London on the 23d ult., upon his favorite theme of the independence and the secrecy of the ballot. He spoke particularly of the advantages of the Massachusetts law of 1852, and delineated the working of the entire system in this country. The meeting tendered him a vote of thanks for his eminent services in the cause.

#### RESIGNATION OF OFFICE.

At a special meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held at 21 Cornhill, August 10th, 1859, the Secretary read the following communication received from the Treasurer of the Society, SAMUEL PHILBRICK, Esq.:—

To the Board of Managers of the Massachusetts A. S. Society:—

MY DEAR FRIENDS!—My health is so poor, and its restoration so uncertain, it becomes my duty to resign the office of Treasurer of the Massachusetts Anti-Slavery Society.

The books, papers and balance in the Treasury will be ready for delivery to any person you may select and appoint as my successor in that office.

With profound regard, I remain your friend, and the friend of the oppressed,

SAMUEL PHILBRICK.

Brookline, Aug. 4, 1859.

In reluctantly accepting the resignation thus tendered by Mr. PHILBRICK, the Board unanimously adopted the following resolutions:—

Resolved, That this Board, painfully constrained by his failing health to accept the office of SAMUEL PHILBRICK, Esq., resigning his office as Treasurer of the Massachusetts Anti-Slavery Society, the duties of which office he has discharged with unsurpassed fidelity, and without any other reward than the consciousness of well-doing ever ensures, would convey to him the expression of its high regard, its sympathizing feeling, its grateful appreciation of his disinterested and long-tried services in the cause of the oppressed, and its trust that he may yet be restored to health, and his valuable life greatly prolonged.

Resolved, That in his necessary withdrawal from the office he has so long and so faithfully filled, the Massachusetts Anti-Slavery Society will be deprived of a wise counsellor and sagacious manager, whose rare integrity, sound judgment, and eminent conscientiousness have largely contributed to commend it to public confidence, and given efficiency and character to its operations.

This tribute to the character and services of Mr. PHILBRICK is most justly deserved. He was, emphatically, 'the right man in the right place,' and that place one of no ordinary responsibility. His labors cover an extended period, as he gave to the Anti-Slavery cause his early countenance and support. His illness will be widely regretted, but we trust he will yet be restored, if not to his former strength and usefulness, at least to a comfortable degree of health. His present consolation must be such as Milton drew from his blindness:—

'He also sees who only stands and waits.'

EDMOND JACKSON, Esq., of Boston, was unanimously chosen Treasurer of the Massachusetts Anti-Slavery Society, to fill the vacancy occasioned by the resignation of Mr. PHILBRICK. A better selection could not be made.

#### ETIOPEA: OR, THE CHALLENGE OF BARLETTA.

The struggles of an Italian against Foreign Invaders and Foreign Protections. By Massimo D'Azeglio. Boston: Phillips, Sampson & Co. 1859.

This work—a translation—is dedicated 'to those true Americans, who think justly of Italian virtue; who, alive to Italian misfortune, do not expect Italian social regeneration from blood, stiletto, or conspiracy; but from order, law, mutual respect, and from the revival of Italian wisdom, and of Italian valor.' It illustrates the spirit which existed between Italy and France in the Sixteenth Century, and is full of stirring incidents, narrated with great skill and power. The descriptions of the various sanguinary tournaments are equal to any thing of the kind in the writings of Walter Scott. But the moral tendency of all such, even in romance, is more than questionable. The translator says:—'I have an opinion of my own about Napoleon III. I think him honest. He means, I believe, to do good to Italy. The fact of his upholding the government of Piedmont gives rise to misgivings in the minds of many. Perhaps there is some reason for this. But *estus acta probat*. Napoleon is not to be trusted.'

MILK COWS AND DAIRY FARMING: comprising the breeds, breeding and management, in health and disease, of Dairy and other Stock: the selection of Milk Cows, with a full explanation of Guenon's method; the culture of Forage Plants, and the production of Milk, Butter and Cheese: embodying the most recent improvements, and adapted to farming in the United States and British Provinces. With a Treatise upon the Dairy Husbandry of Holland; to which is added Horsfall's System of Dairy Management. By CHARLES L. FLINT, Secretary of the Massachusetts State Board of Agriculture; author of 'A Treatise on Grasses and Forage Plants,' &c. Liberally Illustrated. Boston: Phillips, Sampson & Co. 1859.

Nothing need be said of the usefulness of a treatise like this on the dairy. The number of milk cows in the country, forming so large a part of our material wealth, and serving as a basis for the future increase and improvement of every class of neat stock, on which the prosperity of our agriculture mainly depends; the intrinsic value of milk as an article of internal commerce, and as a most healthy and nutritious food; the vast quantity of it made into butter and cheese, and used in every family; the endless details of the management, feeding, and treatment, of dairy stock, and the care and attention requisite to obtain from this branch of farming the highest profit, all concur to make the want of such a treatise, adapted to our climate and circumstances, felt not only by practical farmers, but by a large class of consumers, who can appreciate every improvement which may be made in preparing the products of the dairy for their use.

SEERCH OF MR. DOWNING. We regret that the very creditable introductory speech made by Mr. GEORGE T. DOWNING, President of the recent Colored Convention in this city, as printed on our last page, contains several mistakes, in consequence of our not receiving the proof of it, which was forwarded to him, in season to follow his corrections. The most important of these, however, are the following:—

In the 4th paragraph, 1st column, read, 'Learning and wealth are powers most potent,' &c., for 'Learning and wealth are powers most potent.' Next sentence, read, 'It is not necessary that every man and woman of us should be wealthy,' for the passage as it is printed.

In the 1st line of 5th paragraph, read, 'source' instead of 'sense' of power. In the same paragraph, 5th line, read 'a most remarkable one, considering,' &c.

In the 6th paragraph, read, 'Were it known on election day that every colored man would deposit a vote,' &c.; and two or three lines below, read, 'Can not such a vote be cast at the approaching Presidential election?'

In the paragraph commencing, 'Thus you see,' 2d column of the address, insert the following sentence after 'thirteen independent States':—'We have a partnership in these "rights of human nature"; the disposition to deny the same creates an issue; and we are in this respect the life of the nation's existence.'

#### THE WHITE MAN'S PARTY.

The *Anti-Slavery Bugle*, in an article with the above heading, correctly represents that the difference between the Republican Kansas and Democratic Oregon, in regard to their treatment of colored men, is a difference in degree only, not in principle. The Kansas Constitutional Convention, which has now completed its labors and made its report, was decidedly a Republican body, having scarcely Democratic members enough to modify or even retard its operations. It has deliberately recommended to the citizens of Kansas to abridge the right of citizenship of the colored people, to deny laws which they had no voice in making, and to perpetuate in their laws and customs a shameful stigma—the direct product of that slavery, the extension of which they make a merit of opposing—upon the weakest and most unfortunate class of our population. The Republican leaders of Kansas recommend this infamous conduct to its people; the leaders and organs of the party elsewhere receive this report with consenting silence, and make no attempt, so far as we have seen, to arouse the people of Kansas to take a higher and better stand than their delegates have thus indicated. Clearly, the Republican party, and especially those among its leaders whose influence availed most to direct its course of policy, are to be held accountable for this infamous movement.

The *New York Tribune*, which has published much admirable matter against every department of the wickedness of slavery, when the policy of the party was not in question, has shown an utter disregard of right and justice, and of its own professed principles, whenever that party seemed likely to gain power or numbers by concessions to pro-slavery prejudice. Mr. Greeley long since declared his readiness to vote for a slaveholder, whenever the Republican party could gain by such a compromise, and, in a letter written early in this year, but only recently published, in reply to questions respecting the attitude of that party towards slavery, he distinctly recommends that white people should not mix with black in the same community; a suggestion—considering the relative proportion of numbers, power, wealth and intelligence in the two classes—equivalent to proposing the expulsion of colored people from the free States generally.

The *Atlas and Bee* of this city also has often made shameful concessions—beyond the shameful concessions which it necessarily makes as the organ of the Republican party—to that infamous public sentiment in this country which admits a right, on the part of slaveholders, to continue to hold that relation until it is agreeable or convenient to them to relinquish it. Its theory of the duty owed by this nation to the black race, as a matter of right and justice, has subsided, in a recent article, from the proposition advanced by the Republican party, that 'emancipation rests with the several States that hold slaves in bondage, and them alone,' to the far worse one, that each State which assumes to hold the bodies and souls of human beings as property should emancipate its slaves, 'provided it can do so with safety!'

The boast made by the Republicans that the Western Territories are settled by New England men, and that they will continue and put in practice there the sentiments of New England in regard to slavery and its kindred vices, is the very ground on which we distrust them, and expect a pro-slavery policy, far more than anti-slavery principle, from those Western Territories. If those Oregon and Kansas men are no more just or free than the majority of the voters of Massachusetts, if they are no more humane or Christian than the members of Park Street Church in Boston, how can they be expected either to maintain their own rights against slaveholders, or concede to the negro his rights as a man and a brother?—*C. K. W.*

#### A WEEK IN Poughkeepsie.

POUGHKEEPSIE, (N. Y.) Aug. 7, 1859.

THE WEEK just passed has been one of unusual interest in Poughkeepsie. On Monday, the colored people commemorated Emancipation Day by an admirable celebration. Deputations were received from abroad, and an immense assembly gathered in a grove near the city, where brief addresses were made by Messrs. Townsend and Strong, after which came the oration of the day, by W. J. Watkins. This was a masterly effort, embracing home emancipation as well as West India freedom. However much we may differ from him concerning the Republican party, (which I certainly do,) we must concede him the palm of ability on this occasion. In the evening, he addressed the citizens on 'The Ballot for the Negro.'

On Tuesday, the State Teachers' Association assembled to begin their deliberations. The meetings ran through three days, but the good results, so far as an increased knowledge of teaching, its duties and responsibilities are concerned, are scarcely worth the trouble of calculating. As a business meeting, it was a failure, for almost incessant disorder and wrangling marked its proceedings. As an Association, it denies to woman the privilege of acting as an officer. Attempts were made to exclude her from Committees, and some were so capacious as to seek to prevent her from having an honorable hearing. Susan B. Anthony labored diligently to secure the recognition of womanhood in the Convention, and the remarks of Miss E. M. Powell upon teaching declamation to girls, and of Miss Phillee upon the moral qualifications of the teacher, were clearly as able as any thing offered upon these themes. Miss Anthony offered a resolution for the joint education of both sexes, and for the admission of colored children into the public schools, which was tabled. Probably the joint education of the sexes is too unimportant a subject for that grave body to consider, who choose rather to waste an hour and a quarter in selecting a President, which might have been done in twenty minutes. Admitting negroes to schools might prove a thorn in the sides of some, so they took double the necessary time to elect Vice Presidents, and to exclude some ladies from such offices.

The redeeming traits of the Convention were an address on the 'Model Teacher,' by Mr. Kollo, and the lecture of Prof. Youmans on the 'Chemistry of the Sunbeam.' The last was inimitable, and elicited forth the warmest praises. Briefly, then, if the object of the Association is to improve the methods of teaching, by consultation and comparison of ideas, in a manner so practical as to benefit actual teachers, I regard the Convention at Poughkeepsie as a failure. Two things were shown: first, its determination to exclude woman from all show of equality on its platform, despite the noble efforts of a few men to sustain her; second, that the male teachers of the State cannot hold an orderly convention. If ladies were admitted to an equality, they might do better; I should hope so, at least.

But the crowning affair of the week was the Woman's Rights Convention on Friday. The lawyers of the city seem to have anticipated rare sport with the ladies, as an article appeared in the *Daily Press*, affirming their intention to furnish the citizens and themselves a rich treat, by taking the platform, and exposing the 'fallacy' and 'foolishness' of the argument for woman's voting. We shall see how they kept their promise.

The Convention was called to order by S. B. Anthony, who acted as President, read a brief appeal to the women of the Empire State, with the form of a petition to the Legislature asking the right to vote, after which she delivered a discourse upon the relative position of the sexes; an able document, and listened to with interest.

Mrs. A. B. Blackwell was then introduced, and offered the following







